PAM.
AFRICA
East

THE

MOMBASA MISSION,

EAST AFRICA,

WITH AN

Account of the Church Missionary Society's Work

AMONG THE

Freed Slaves at Frere Town.

ILLUSTRATED.

PRICE TWOPENCE.

LONDON:
CHURCH MISSIONARY HOUSE, SALISBURY SQUARE, E.C.
SEELEY, JACKSON & HALLIDAY, ESSEX STREET, STRAND, W.C.
1885.

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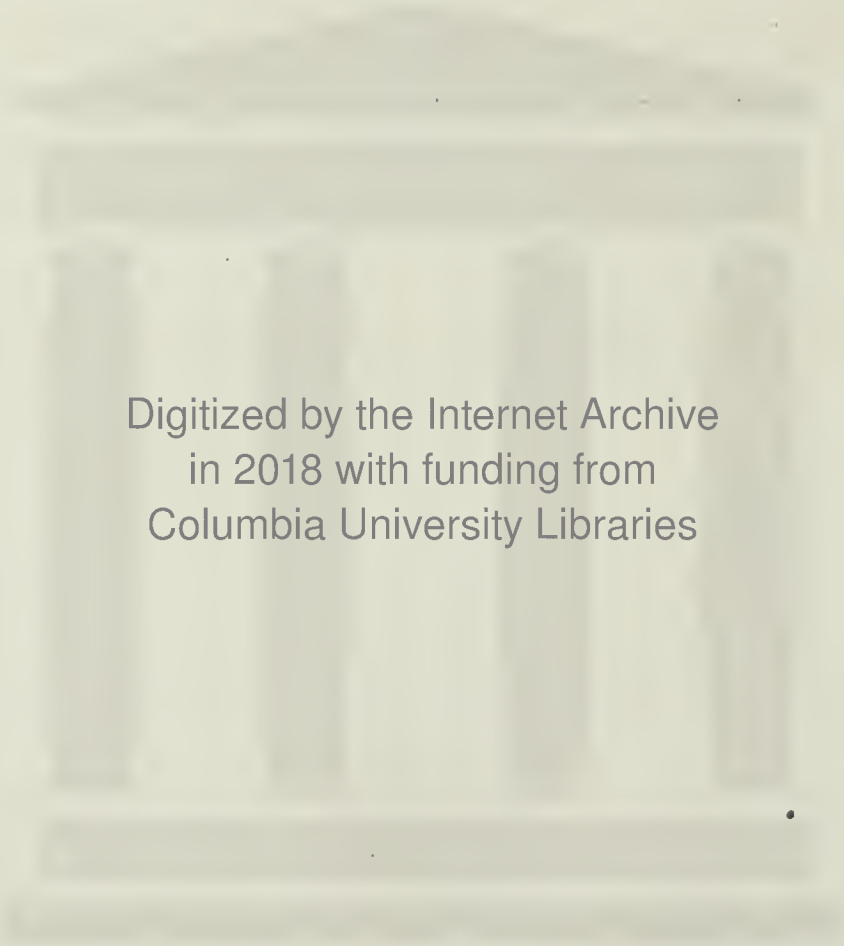

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R. P. Wilder from C.M.S.
Sep. 1886.

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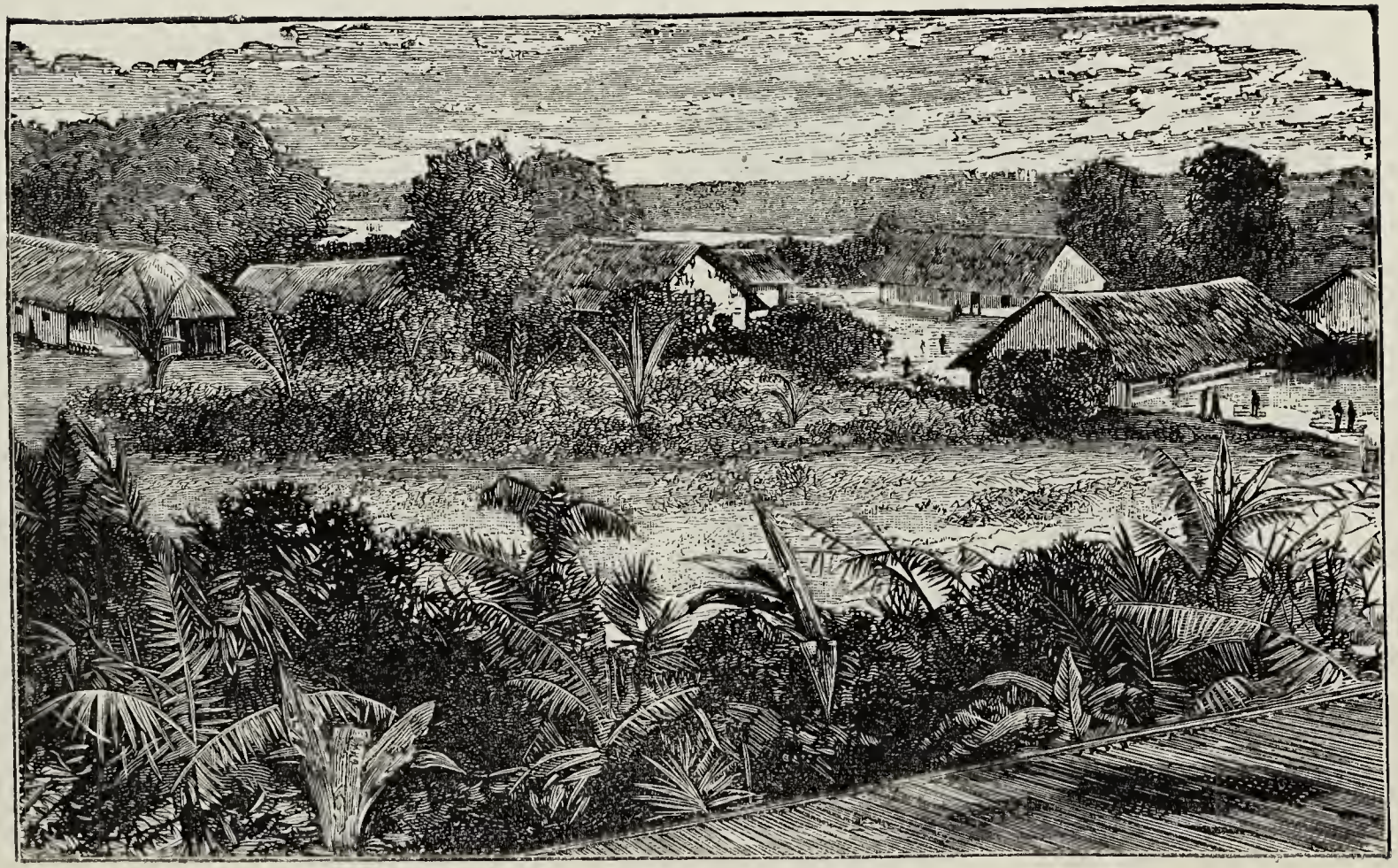
View of Frere Town from the Island of Mombasa.

The Mombasa Mission, East Africa.

THE Mission of the Church Missionary Society in East Africa, dates from 1844, when Dr. Krapf, having been expelled from Abyssinia, sailed down the Eastern coast of Africa in search of a fresh field of labour, and established himself at Mombasa, a small island in an estuary, about 150 miles north of Zanzibar. He was joined a year later by the Rev. John Rebmann, who for twenty-nine years laboured on the coast.

For several years the C. M. S. Committee, aware of the desolating influence of the slave trade in East Africa, sought to rouse public interest in the question, and to induce Government to take more vigorous measures for the suppression of the traffic. It was chiefly through the Society's efforts that the Parliamentary Committee of 1871



C. M. S. Mission Buildings at Frere Town (*See foot-note on page 5 for explanation*).

was obtained, which led to Sir Bartle Frere's Mission to Zanzibar in the following year; and when the news of Dr. Livingstone's death reached England, in 1874, the old connection of the Society with Africa was illustrated by the fact that some of the faithful followers who had preserved his body were Africans brought up at the Society's Asylum for Freed Slaves at Nasik in India. The sympathy of the Christian public being now thoroughly awakened, the Committee took steps to revive the Mombasa Mission. An experienced Indian Missionary, the Rev. W. S. Price, formerly in charge of the Nasik Asylum, was sent out, with several assistants; some 200 African Christians from the freed slaves formally entrusted to his care, were collected as the nucleus of an industrial colony; land was purchased for a settlement, which was named Frere Town, in honour of Sir Bartle Frere; and some 450 rescued slaves were received from H.M. cruisers, and housed, fed, instructed, and led to work for their living.

Other slaves, from time to time, when rescued by the British cruisers, have been handed over to the care of the missionaries, and have given much encouragement, many of them having been baptized and leading "quiet, peaceable lives in all godliness and honesty." In 1878, Bishop Royston, of Mauritius, at the Committee's desire, visited the Mission and baptized some of the fruits of the missionaries' labours, and so impressed was he with the work done that he wrote home: "My visit to this interesting and promising Mission has filled my heart with gratitude to God." Similar testimonies have come from time to time, from naval officers and others, and from the British Consular authorities at Zanzibar, to whom (especially to Sir John Kirk) the Mission is deeply indebted.

The picture on the opposite page is a view taken from the top of the house of one of the missionaries at Frere Town. Commencing from the right-hand side, the house of which only half is visible, is the home of the head native schoolmaster. Next door, George David used to live. The house is now useful for any agents who may be in Frere Town for a short time. In the centre of the picture stands the boys' playground, with the school-house to the right, and the dormitory to the left, and on the far side, the cooking and washing-house. To the extreme left is what used to be the old church, but which is now altered and used as a boys' reading-room. In the background is the creek, and the distant hills.

In addition to the freed slave settlement at Frere Town, there are Stations at Rabai (Kisulutini), at Mwaiba in the Giriama country, and Sagalla, in the Taita country, this last being the most recently established. The work at these Stations is among the natives indigenous to the country; the settlement at Frere Town is for slaves from any part of East Africa, who may be rescued by H.M. ships.

During the year 1884, a terrible famine occurred in East Africa, and occasioned a revival of the slave trade there, many of the poor natives having sold themselves for food. Some 240 of these were subsequently rescued from the slavers by H.M.S. "Osprey," and at once handed over to the Mission at the request of the Vice-Consul at Mombasa, Captain Gissing, making, with those previously on the settlement, a total of between 700 and 800 souls (all freed slaves) to be cared for bodily and spiritually.

This is just a brief sketch of the Mission to the present time. The succeeding pages contain the report of the Rev. J. W. Handford, for 1884, and furnish further and more comprehensive accounts of the work.

Report of the Rev. J. W. Handford.

FRERE TOWN, Dec., 1884.

To summarise the events of such an eventful year in the East Africa Mission is to me no easy matter. From January to December the good hand of the Lord has been upon us; trials, difficulties, and perplexities have met us on every hand, but the Lord has guided us through all, and, with an overflowing heart of gratitude, I can truly say that the end is better than the beginning.

Until this year Frere Town could not be said to have possessed a church. The large, airy building, which was reared mainly by the efforts of the late Mr. Lamb, had until the early part of this year done service for daily school, Sunday and week-day services, and all other meetings. As a school it was all that could be desired; but there was nothing to give it the appearance of a place of worship, and being used daily for the above purposes, it was impossible to keep it even decent for long together. Having good houses ourselves to live in, I was pressed in the spirit until I could say, "This is God's house." After several alterations, and transferring the school-children to other quarters, I was enabled to open it on October 5th,

entirely renovated internally. The east end was raised, an apse thrown out; communion-table, chairs, choir-seats, &c., were made on the premises, and the whole building painted and whitewashed; while externally, trees, shrubs, garden beds, and beaten paths testify to the fact that this is a building set apart for a peculiar purpose.

The reopening service was originally fixed for September the 28th, and the time of the year fitted in with the Harvest Thanksgiving, which made it doubly effective. In order that we might all join together in praising God in His house, I had invited the two catechists, William Jones and George David, down from their stations. But in the midst of our rejoicings the messenger of death came suddenly to the latter catechist. The church was decorated for the occasion, the people were already bringing festive offerings, and every heart was beating with joyful expectation, when suddenly one universal mourning filled the settlement—George David had been called to swell the number of ingathered fruits in the temple not made with hands. Struck down in a moment, he never spoke again, and it was with feelings of unspeakable sorrow that our Frere Town Church was opened with his funeral service.

The effect of that solemn assembly will never be effaced from my mind; the building was crammed to overflowing, and the dark faces of the congregation seemed to add solemnity to the scene. Every heart silently mourned, and as I commenced the impressive service, my faltering voice brought forth their pent-up sobs, which made it extremely difficult for me to proceed. The poor widow was so prostrated with grief that she was quite unable to follow the corpse to the grave, my wife and Mrs. Baxter remaining behind to support and comfort her. "God speaks in a mysterious way," and on this day, and in this mysterious way, I believe He spoke to many careless souls, and I have reason to believe that the effect remains to this day.

By the following Sunday we were able to hold the service according to the programme, which, in the morning, consisted of two sermons from myself, one in English and one in Swahili, followed by the Holy Communion; and in the afternoon, William Jones preached a very impressive sermon in Swahili. The choir sang appropriate

anthems in English, and a great part of the congregation were able to join in the Swahili hymns suitable to the occasion. Numerous offerings of all kinds of fruits and grains were laid about the communion-rails and pulpit, and beyond the sad connection with the previous Sunday, it was a day of unfeigned thanksgiving. The whole collection, including one special donation of 5 dollars, offertories, and sale of offerings, amounted to 85 rupees, the largest collection ever realised in Frere Town. In fact, it is a subject for much rejoicing that the whole of the expenses connected with the various alterations of this building, amounting to over 200 dollars, have been defrayed by the offertories and special donations.

In the face of the dire famine which was raging at the time, and the worst known for more than thirty years, I had hesitated whether I should combine a Harvest Thanksgiving with the reopening service, but Frere Town had been so specially favoured by God that I felt we should be neglecting a great duty if we left it out. The sale of offerings alone amounted to 15 rupees.

The attendances at the Sunday services have been on the gradual increase, until we have not been able to afford sitting accommodation. The people of the settlement have improved wonderfully in their attendance upon the means of grace; but the cause of the great and sudden increase, swelling the congregation from an average of 250 to 400, has been the influx of strangers from famine; and during the last few weeks, owing to the importation of over 200 freed slaves, we have numbered over 600 at our morning services.

Last year an evening service was held every Wednesday. But the obstacles in the way of successful evening meetings have always been insurmountable, and this service in particular was so poorly attended—about 20 in all—that the late superintendent and I agreed to let the people cease work an hour earlier, and meet for service in the church from 4 to 5 p.m. By this means we have secured a congregation of upwards of 200; and after the work and anxieties of the day we have always found this service most helpful and encouraging.

The daily morning prayers at 6.30 have been unfailingly maintained, and, except on three occasions, and when I have been away on a journey, I have been enabled to be

present. This service lasts just half an hour, consisting of an opening hymn, one or two Psalms, a consecutive passage of Scripture with exposition, and selected prayers.

Immediately after this service the various classes are held every morning:—Monday, reading lessons; Tuesday and Wednesday, catechumens, numbering nearly 250; Thursday, candidates for confirmation; Friday, communicants, who number 105.

[After the week-day early morning services, naturally comes the daily work of the people, the schools, &c.]:—

At 7.30 the bell is rung again to summon the people to work. About seventy men are employed half the week, and the women all the week, the former at fifteen pice (about sixpence), and the women at ten pice (about fourpence) per day. With such a large area to cultivate and keep in repair, there is never any lack of employment. Agriculture does not pay, but if practically attended to we can greatly reduce the expenditure. At the same time we are entirely at the mercy of the rains. Plant too soon, and the seed will become burnt up and produce nothing; plant too late, and the result is much the same. Again, we may plant under the most favourable circumstances, the crop may spring up, and everything look most promising, but later rains fail, and everything is lost. During the last six months, while the parts round about us have suffered from want of rain, Frere Town has had an abundance, and I have been able to plant a larger area than I ever remember since Frere Town was established. In fact, within the last half-year I have been able to sow, and reap twice, a plant very rapid in growth and exceedingly prolific. While this has been coming to perfection, I have planted the whole of the same area with muhogo, which will remain throughout the dry season, and be ready for plucking about the end of March next year, when we expect the heavy rains. But our prospect for the future is in the thousands of cocoa-nuts which were planted some five or six years since. In about two years we ought to have sufficient nuts, not only to supply the settlement and Mombasa, but for export to Zanzibar. At the present the supply is just sufficient for the dormitories and the store. They are sold at about one halfpenny each, but in Zanzibar they realised more than as much again. Our

supply this year would have been much larger but for the hundreds of famished strangers who have swarmed in the place for the greater part of the year, and these, in spite of every precaution, have robbed us very heavily. But God has at last opened the windows of heaven, and the whole country, north and south, east and west, has been refreshed with heavy showers, and my visits to the Giriama country, some four months back and this month, showed a total change, for the greater part of that which was then barren or deserted is now under cultivation, and there is every prospect of an abundant harvest.

The Schools.—The original dormitory children having become much smaller in number from the continual drafting out of working-boys and others, I was able to accommodate the upper classes, five, in one of the boys' dormitory buildings. A large native hut in the same compound was utilised for four other classes, while my wife's infants were kept in the small iron building within our own compound, the same being used in the afternoon for the sewing-classes. This latter and the infants' school are entirely under my wife's superintendence. There are twelve teachers and three monitors for the three schools, all of them being of my own training, and James Deimler Rosengrave,* of whom I have had occasion to write on previous occasions, is in charge of the two upper schools. He has proved himself so thoroughly trustworthy, and so able a master, that I have for the last few months left him in entire charge of this department. Besides the school work, he leads the singing at every service on the American organ (the gift of so many kind contributors), and also preaches and conducts the morning prayers in turn with myself and catechist Ishmael, besides taking part in all the morning classes mentioned above.

The schools consist of about 170 children, but only forty are of the original stock, the remainder being those who have grown up on the settlement within the past eight or ten years.

Reading-rooms, both for girls and boys, have been re-organised. Ishmael and the teachers are responsible for

*James Deimler Rosengrave was one of the original number of freed slaves, and has been trained from the first by Mr. Handford himself.

the boys and my wife for the girls, and she closes with singing and prayer.

A circular letter I sent home some few months back brought us last mail, through the Missionary Leaves Association, several cases of valuable clothing and numerous games for the reading-room, besides quantities of illustrated papers and numerous most beautiful scrap-books, while one lady has given a magic-lantern.

Sunday-school.—The names on the books have been just lately increased by about 100 boys and girls put into our hands. Catechist Ishmael (who takes part in this work once a day besides church duty) is always ready to supply a vacant post. Indeed, I cannot speak too highly of his readiness to help in everything: he never shirks a single duty, and is as regular as clockwork in everything. His knowledge upon almost every subject purely African is most invaluable, and whether he be tired or not, Ishmael has always the same happy smile.

Medical.—Our native doctor, James Ainsworth (who received most of his training from Dr. Forster) is invaluable to us. He takes the deepest interest in his work, and dispenses, not only for our own people, but also for Rabai, Taita, Mwaeba, and numerous strangers from Mombasa and surrounding districts.

[Next Mr. Handford mentions the Easter baptisms, and notices the religious condition of the people]:—

Easter Day.—Forty-three men and women were admitted into the visible Church by baptism. The interesting feature about these was that twenty-five were new-comers to the place, and are entirely independent of the Mission. They consisted of various tribes from round about and from farther inland, and have settled in the settlement, building their own houses and cultivating the ground. All these were extremely satisfactory, and I am thankful to report that I have had no fault to find with any of them since. The remainder consisted for the most part of those who had been kept back from the original stock of freed slaves from various causes, but chiefly through inability to learn answers to the most simple questions; but, after having carefully watched them, I felt that they were sincere in their desire to join Christ's army, and I felt justified in waiving their inability to answer as I could have desired.

There is nothing so difficult to ascertain for certainty among these people as their Christian status. There are a few bright examples among them, but as a body they do not manifest that unmistakable walk that we pray for. But, then, can we reasonably expect it? When we consider what these people were ten years ago, and now see their quiet behaviour, their civilised appearance, and their regular attendance upon the means of grace, we have every reason to rejoice and take courage. Drunkenness and crime, which were so frequent not long since, are so greatly diminished that it is very rarely that a case is brought before me.

[The extracts next following relate to the terrible famine which has been desolating East Africa. Mr. Handford mentions also the good influence of the new resident Consul at Mombasa, and his kindly interest in the Mission] :—

The famine, besides teaching our people here to value more highly their privileges, has been the means in God's hands of bringing hundreds within the sound of the Gospel. Wa-Digo, Wa-Nyika, Wa-Giriama, Wa-Taita, have come into the place by droves for no other purpose than to obtain food, and to pick up the fallen mangoes which I allow to become common property for a time; but we felt that God had directed them here foranother purpose, and we gathered them together in the church, and made every possible arrangement for their instruction. Husbands had lost their wives from starvation, and wives their husbands; others had fled their country to escape capture from the Swahilis, who, taking advantage of the present distress, have reopened their nefarious trade with impunity. It would take too long, and require greater powers of description than I possess, to picture the scenes that we daily witnessed, and at the same time we knew that what came before our immediate notice represented only a drop in the ocean, as it were, of the universal distress. Our greatest difficulty was to support them, and at the same time to make them understand that the relief would not be permanent. In relieving really needy cases they would go and tell others who were not so poor, and we were bound to refuse help to many whom we judged were able to help themselves. I judged it better not to employ them and then pay them in food, otherwise it would have been more difficult to send

them back to their country when the rains came; but in numerous cases we gave them sufficient to support them while they prepared their ground against the rains. Others, Wa-Digo and Wa-Nyika, who were unable to return, I have been able to settle on uncultivated ground and provide them for a time with food and seed, and they are now getting on well without any support. About thirty of their children come regularly to the school, and until they have got in their crops, they have one meal a day with the dormitory children.

The telegraphic message from Bishop Hannington, granting £100 towards the relief of those poor creatures, removed a great burden from my mind. We had contributed largely ourselves towards a Famine Relief Fund, and without sanction from home, I felt that I could not draw upon the Society's funds; but the above grant not only enabled me to dispense more food here, and send supplies to Rabai, but I was able to send large supplies to Taita, where the poor people were dying by scores every day, and Mr. Wray himself was in continual danger from the people surrounding him, who accused him of being the cause of their distress. He nobly stayed on until sickness and anxiety compelled his return to the coast. Just before his departure the rains, which have been almost universal, had reached Ndara (Taita), and by supplying a number with food and seed, we hope that Taita will, by God's mercy, be relieved in the course of a few months.

Slavery, with all its horrors, has been revived mainly from the above cause. Hundreds have deliberately sold themselves to save themselves dying from starvation. Parents have sold their children for a few handfuls of corn, and runaways have returned to their masters. Numerous captures have been made by gun-boats, and early in the present month (December, 1884) we took in over 200 men, women, and children. There are sixty men, fifty women, eighty boys, and forty girls, besides a few children in arms. They are chiefly Wa-Zaramo. The greater number of the children were caught near Aden, and brought down in the mail; the remainder were caught by a gunboat of H.M.S. "Osprey," off Pemba, and brought direct here. More than thirty of them were so emaciated that they had to be taken at once to the hospital, and in spite of every care seven

THE TAITA MISSION: THE MISSION HOUSE AND PARTY, AND WA-TAITA NATIVES.

(This picture appeared in the "Church Missionary Gleaner," for January. 1885, and was the first engraving made in England, showing the Wa-Taita People. The Wa-Taita in the group are the four natives standing on the left, the one standing near the ladder on the right, and the one standing behind the tree. The others are natives from Frere Town. Mr. Wray, the Missionary to the Wa-Taita, is in the centre.)

have succumbed to dysentery and other causes. The rest, after a few days' good feeding, were able to take up their jembes and work, opening up an uncultivated part of the country, where in time I hope to settle them. Meantime, feeding and housing such a large number has been no easy task. But my wife, with native agents, has successfully overcome the commissariat difficulty, and they are all looking cheerful and happy, and, for the most part, well-favoured. About a score of voluntary workers have come forward at my wife's call to sew sheets, &c., for this large family. They work for two hours every afternoon, and are then refreshed with a cup of coffee and biscuit.

The presence of a Consul, Commander Ch. Gissing, R.N., in Mombasa, is a new feature on the East African coast, and a check upon slavery. During the year that he has been resident here, I have always experienced the greatest kindness and assistance from him. From the first he has taken the liveliest interest in the work of the Mission. He is a regular worshipper on Sundays, and he has helped us with a liberal hand in the famine distress, church repairs, &c.

[So far Mr. Handford's general report. We now turn to his recent journal-letters, which give some incidents more fully] :—

November 26th. — The homeward mail brought several visitors, and my whole morning was taken up with showing them the place.

November 28th.—Just as I was preparing to go out with Ishmael to arrange for the settlement of some strangers at Mbuyuni and Maweni, the English mail came in, and as the Consul was still away, I was obliged to go off and meet it; thus three days have been almost entirely taken up with steamers. The captain brought off Captain Grimes (proceeding to Natal against the Boers) and six others. The fact is, Frere Town is becoming popular, and every one wants to see the place, and hear the wonderful singing; but as I could do nothing at so late an hour, I invited them all to come to prayers the next morning, and my invitation was gladly accepted, so that our congregation was suddenly swelled by eight Europeans. They were charmed with all they saw and heard, and I trust this throng of visitors from month to month may eventually prove a great blessing to us.

Advent Sunday, November 30th.—We had a most remarkable attendance to-day. In the morning I had to send over to the school for more seats, as the church was crammed. This is owing to the large influx of strangers, and the policy I have adopted of keeping them here, being enabled to do so by the Famine Fund placed at my disposal. After the reading of the first lesson—Isaiah i.—I stopped, and took the middle of the chapter for my text, and gave an extempore address, appealing to the old inhabitants to show by their conduct what true worship meant, and besought them to pray with me, that those among them, Wa-Digo, Wa-Nyika, Wa-Duruma, and Wa-Taita, who were taking shelter with us for the sake of protection from slavery or death by famine or the cruel Masai, may not only obtain food for their famished bodies, but finally obtain the Bread of Everlasting Life. An unexpected address in this form had a marked effect, and I trust it may bear fruit to the praise and glory of God.

While I administered the Holy Communion, I sent all the strangers down to my house, where their names were taken down, and then I sent them all away with a quantity of food sufficient for two days, for I knew that the bulk of them had tasted nothing that day, and perhaps for two or three days previous.

James Deimler Rosengrave preached, taking for his subject Christ washing His disciples' feet, which he applied in a most powerful manner.

December 1st. — Captain Gissing, who returned last night, paid us a visit in the afternoon. He asked me how many of the 150 children that went down in the mail I could take, so I asked forty girls and thirty boys. He spoke in such a way, that if I had particularly wished I might have put in a claim for all. But an importation of seventy will tax me greatly to accommodate them. During the past week I have been very busy building on an iron house to the girls' dormitory; while a vacant house close to the boys' will do for the present for the thirty boys."

[Then arrives the "Osprey"]:—

December 3rd.—Just as I finished the above the "Osprey" came in, and I judged at once that she had brought the slaves, especially when, instead of anchoring opposite the

Consulate, she came straight on to Frere Town. Going off, I found that not only had Sir John sent me fifty-eight of those caught near Aden, but in addition nearly 200 men, women, and children—the largest proportion children—who were caught and put on board the 'Osprey' just as she was leaving, and the verbal instructions of Sir John were, that I might take all if I wished. After due consideration and prayer for help, I decided to take every one, for I felt sure that though this number will involve at least 3,000 dollars per annum more, many friends would be forthcoming to raise the required sum, and especially since Sir John writes to say, that in the event of my not taking them he shall be compelled to hand them over to the French Mission, and that both on religious and political grounds, he preferred handing them over to us.

I was engaged most of the day in paying a visit to the captain of the "Osprey," Capt. H. W. Dowding, and in showing him and others over the place. He took a deep interest in all he saw, and as usual was astonished at the singing, so much so, that he sent me a sovereign to be expended for the benefit of the choir.

December 4th.—I sent off the "Alice," and brought all the slaves off, numbering—with those already sent to the hospital yesterday—216.

The women and their young children I put in one tent by themselves, the boys in another, and the girls in the girls' dormitory, though they will have to sleep meanwhile in the infants' schoolroom. The men were put in a group until I had got a vacant house ready for them.

No better place could have been found for their immediate accommodation than my compound, for the splendid mango-trees afford shade for several hundreds, while I was able to group them, and keep watch over them at a glance.

When on board I had noticed how many of them fought for their food, and the sailors had only laughed at them. I felt that I must begin as I meant to go on; accordingly, when their evening meal was ready, consisting of rice and kundi, I had them all placed in double files, according to their groups, and one large plate of food was placed between every two. Before the food was served out, I gave them to understand that they must wait until all were supplied and permission given to eat; and it was most gratifying to see

SLAVES RESCUED FROM AN ARAB DHOW OFF THE EAST COAST OF AFRICA.

the readiness with which they obeyed. As each group was ready, I told them that since everything was given by a bountiful God in heaven, it was our duty to thank Him for the food they were about to partake of. Then they held their hands before their faces while I asked a blessing, after which they partook of their meal without any disorder.

Perhaps you wonder how I provided for so many at such a short notice. In the first place, we had a good stock of plates in hand; of food, too, there was plenty, and my wife, with the assistance of Polly Nyondo (Mrs. Isaac), who returned last mail, had set the girls and women to pound and cook the food early in the morning. Then, again, I had sent a bag of rice on board, so that each one might have a good meal before coming ashore.

A more lively scene you can scarcely imagine. More than a dozen pounding, about the same number cooking in large cooking-pots (which I had obtained in the morning from Mombasa), a dozen or more drawing water from the well (thanks to dear Mr. Menzies * for his perseverance in sinking the well), boys having a romp together, girls and women sitting together in groups comparing notes, I suppose, and the men lying about in every conceivable position; while my wife, teachers, and overseers were flitting about directing everything. Luckily, I had just recently replenished the store with all kinds of food; but with Taita, Rabai, Frere Town, and 200 new comers to supply, I am afraid I shall see it emptied in less than a week, while it requires the greatest care not to get confused in the accounts.

Having seen them all safely and comfortably lodged for the night, we were glad to accept Captain Dowding's invitation to dine on board.

[More about these slaves follows.]

Since it is impossible to accommodate all in the church, I have arranged that immediately after our own morning prayers, Mr. Wray should call over their names and hold a service for half an hour, since nearly all understand Swahili.

Monday, December 8th.—The whole day was an exceedingly busy one, for, just as I expected, these freed slaves feeling their freedom, and becoming stronger from their

* Mr. Menzies died in England in February, 1884.

good feeding, seem to do all they can to try one, and nothing but the greatest firmness has any effect upon them; but, by God's gracious help, I have been able to keep them all submissive, and set a large number of them to work, the women to prepare the food for all, the able-bodied men to work, and the children to half-day school and half-day work. The teachers have been most unremitting in their attention to them, keeping them in order, taking them to bathe, drilling and marching them in order to church and school, where they were intensely delighted with their first exercise in tonic sol-fa.

Monday, December 15th.—Sent off the "Henry Wright"* to Zanzibar for supplies, Captain Gissing being a passenger. The same afternoon I got Mr. Wigram's reply to my telegram granting permission to take in more slaves. This is a great relief to my mind, for I had commenced to doubt whether I had acted wisely in taking so many. We have lost several from dysentery and emaciation—six in all; but the rest, especially the boys, are in good condition, and we have already got an immense tract of country opened. These are busy times, I can tell you. Long before midday I feel that I must give in, but there is positively no time to be ill. Only to-day I felt that I should be obliged to go upstairs, but something called me out, and I did not get into the house again under three hours; but I had quite overcome my weariness, and the prayer-meeting which followed refreshed us all.

Friday, December 19th.—Captain Gissing was over yesterday, and he says hundreds of Wa-Zaramo are dying on the beach, having been brought down to the coast by Wa-Swahili who are not able to transport them. He proposes that they should be brought over, and I have offered, on the strength of the telegram, to take in about 200.

[On the following Saturday, Mr. Handford went up to Rabai (Kisulutini), fifteen miles inland, the place which Krapf and Rebmann chose for a station, in 1846, and which is now the centre of an important and expanding work, to spend the Lord's-day there, and baptize a large

* The C. M. S. steamer, named after the Rev. Henry Wright, Hon. Secretary of the Society from 1873 to 1880.

number of candidates. This is the station of the Rev. A. D. Shaw, but during his absence in this country it has been in charge of the native catechist, William Jones.]

The services at Rabai have maintained a very fair average, and the classes for reading, catechumens, and Church members, have been regularly attended, and on Sunday, December 7th, it was my happy privilege to admit into the visible Church of Christ fifty-four members, many of whom have been under instruction for several years. Upon examination I found that they had been exceedingly well taught by the energetic catechist in charge, William Jones, and from his own testimony, and my own personal knowledge of them, I have reason to believe that they have been taught of God, and earnestly desire to walk in His ways. They consisted of Wa-Yao, Wa-Nyassa (many of whom are runaway slaves, but now no longer claimed), two Wa-Galla, and one M-Nyika.

William Jones is untiring in his efforts for the welfare of the people left to his care, never leaving his post for a single hour; and every time I have visited the station, which has been on an average once a month since Mr. Shaw's departure, I have been very much impressed with his earnest and soul-stirring addresses.

[In 1878, Dr. Royston, Bishop of Mauritius, paid a visit to the Mombasa Mission, and again in the autumn of 1883. On both occasions his lordship expressed himself as most gratified with all he saw. The following is an extract from the Bishop's account of the latter visit, and refers to the station at Rabai mentioned by Mr. Handford. The Bishop writes]:—

On Thursday, September 27th, 1883, Mr. Binns and myself started in the large rowing-boat, the "Alice," for Rabai, where there was to be a conference of the whole Mission next day. It was a beautiful, but heavy, pull up the broad creek, and night had fallen ere we reached the landing-place, and set out for the five miles' walk to the station on the hills. It was quite dark when we reached Rabai (about nine), and received a most hospitable and kind welcome from the Rev. A. and Mrs. Shaw; and the night's rest after the varied events of the day was very grateful.

Next morning (Friday), after early Swahili service in

the overcrowded little school-chapel, all the people—men, women, and children—crowded round the large village square in front of the Mission premises, to present, in their various groupings, their pleasant and very respectful salutations. I stood on a bench under one of the great trees to thank them for their kind greetings, and to express my gladness at the very manifest "increase" in that interesting and most promising station. When there before I found no resident missionary; since then he had returned, and the blessing of the great Master had clearly rested on his faithful labours and those of his earnest successor. Now the settlement is perhaps almost as large as it can conveniently be; and the school-chapel will by no means contain the ordinary congregation. And all this, as I could not help feeling, on a spot where the devoted Krapf and Rebmann so long seemed to have "spent their strength for naught."

In the evening Mr. Shaw and myself set off for the neighbouring Mpia (stockaded village) of Kya. This was a place of special interest, being the scene of Dr. Krapf's earlier home and work. The old foundations of his little house are still visible on the brow of the steep hill which commands the beautiful plain towards the sea. But what is far more interesting is that now there is a school established in this important and crowded Wanika village, with some eighty children on the roll, and a worthy convert named Jeremiah as the teacher. But a few months ago, and these little ones all fled at the sight of Mr. and Mrs. Shaw. Now they not only joyfully welcome them when they appear in sight, but follow them wherever they go, and often (as next day) come over to Rabai to see them. While walking through the place I got Mr. Shaw to ask the oldest woman I could see in a group which was around us if she remembered Dr. Krapf when he lived among them; and she assured us, with evident pleasure, that she did so, well. And next morning some somewhat elderly men came over to Rabai to see me, having heard a rumour that I was Dr. Krapf! How delighted that great and good man would have been to have been so welcomed and so remembered in that scene of what appeared such ill-requited toil, had he been with us! Truly here, as so often elsewhere, "Other men laboured, and [we] enter into their labours."

During breakfast next morning (Saturday, 29th) a number of the Tya Mpia school children also came over the beautiful intervening valley to the mission-house at Rabai, and sang many Swahili hymns, with a few English ones also, in very fair time and tune. It is very clear that the premises are attractive, not from motives of curiosity only, but also through the very kindly welcome and sympathy shown by the occupants these many years. One realises in such scenes "how beautiful upon the mountains are the feet of them that bring salvation, and that publish peace." And from what I heard, I believe it is not in that large stockaded Wanika village alone, but also in similar ones in the neighbourhood, that a "great door and effectual" seems at length opened in the good providence of God. The importance of the work at Rabai as a centre can hardly be over-estimated, and the general good order and prosperous appearance of the settlement are very striking.

[One other department of the Mission has still to be noticed. The interesting little Christian community in the Giriama country, who, in a slave-war which broke out a year or two ago, was scattered, and their leader, Abe Sidi, lost sight of, probably killed. Mr. Handford now reports as follows]:—

When I arrived at Mwaeba, last December, David Abe Sidi was in the hands of the Swahili, and no one knew whether he was alive or dead. Throwing in his lot with those who had run to him for protection, he was betrayed into the hands of his enemies; and if report is true, died a horrible death. My mind was at once carried back several years, when I first went to Fulladoyo, and found him and two other families living in small, grass huts; and then again, about a year later, when I found him strongly entrenched in the woods, living in a larger house, and surrounded by about twenty families, chiefly runaway slaves, who were living quietly under him, regularly attending the services which he held, and many of them making good progress in reading. He was warned by me at the time of the evil consequences of allowing these poor people to settle with him; but they kept coming in until they were too strong for him; and then, when it came to war, he threw in his lot with them, and I think

it may be truly said, died for them. Would to God that every African were an Abe Sidi! I never met him but what I felt I was in the presence of one of God's saints, and that instead of teaching I could sit at his feet and be taught.

Since the Fulladoyo war, as it is called, we have refrained entirely from visiting it, there being upwards of 600 Watoro (runaways) living there, and by keeping up any connection with the place we laid ourselves open to the charge of conniving at slave-hiding. Consequently our efforts for the evangelisation of the Giriama country have been confined to the hill Mwaeba.

Abe Sidi's wife and her two children are now on the hill, so that there are three families remaining of the old Giriama Christians, Jeremiah and his family being stationed at Fimboni, in the Rabai district.

Though but a little band, Mwaeba is like a beacon which cannot be hid.

It only remains to state the numbers connected with the Mission. Baptized Christians:—Frere Town, 394; Rabai, 130; Mwaiba, 13; total, 537. Unbaptized adherents:—Frere Town, 339; Rabai, 380; Mwaiba, 20; total, 739. Grand total, 1,276. The communicants are: Frere Town, 105; Rabai, 67; Mwaiba, 6; total, 178. The baptisms during the year were: adults, 100; children, 43. There are 146 boys and 112 girls at school. The contributions of the Native Christians during the year amounted to 95·50 dollars.

"BRETHREN, PRAY FOR US."

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